

Architect's plan for future Tibet House

The Tibet House Drum

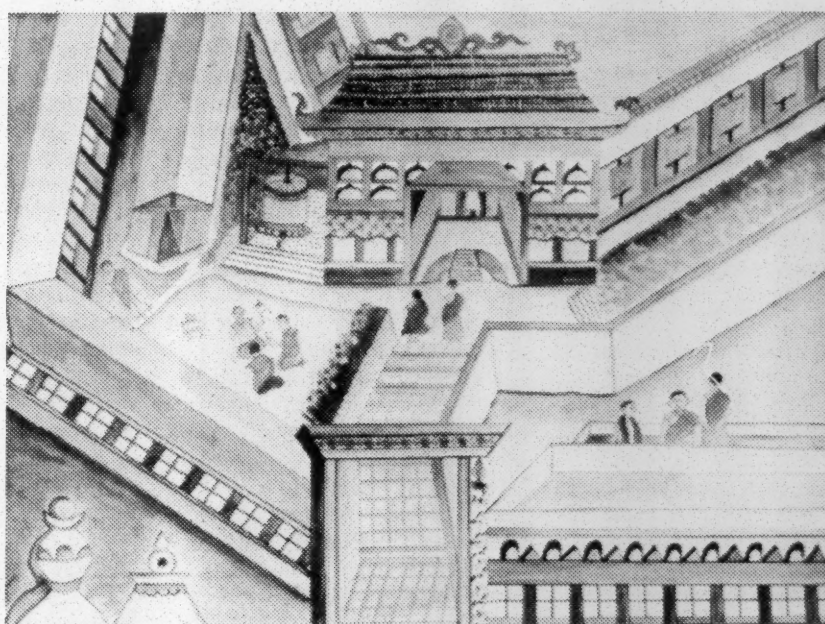
Volume 3 Issue 1
Spring 1994 New York City

Tibetan Cultural Heritage:
The Eleventh Hour

The Destruction of Old Lhasa

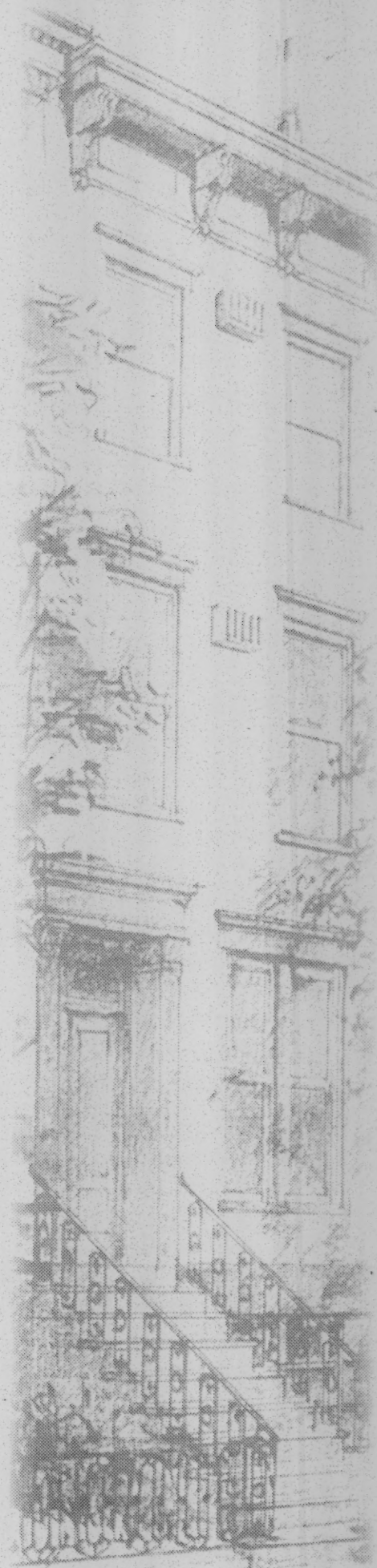
Profile:
Lodoy Sangpo: Artist in Exile


Amnye Machen Institute
A New Tibetan Center for Advanced Studies



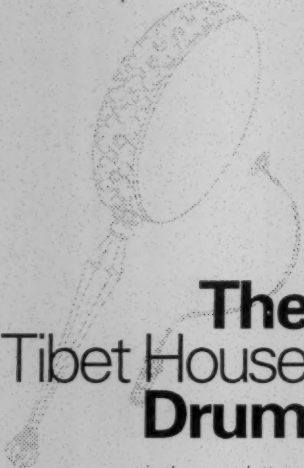
Lodoy Sangpo, *Invented Worlds*, 1977

Tibet House building, New York





Letter from the President



The Tibet House Drum

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in North America.

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Dear **Tibet House** Members,

Greetings on the New Year! As we go to press with our fifth issue of the **Tibet House Drum**, we are more mindful than ever of the importance of preserving the beautiful culture of Tibet. The recent documents leaked from the PRC about their "**Anti-Dalai propaganda strategy**" show that the Chinese government is planning to use culture as a weapon in its campaign to convince the world that its illegal occupation and repressive control over Tibet are justified.

Presumably, the Chinese intend to send performers and artworks around the world to show people that a) Tibetan culture is just a variant of Chinese culture, and b) the Tibetans are singing happily under the benevolent rule of the Chinese "Motherland." The Chinese Government has done this before, sending troupes to perform sinicized versions of traditional operas and dances. The exiled Tibetans from **Dharamsala**, with their free spirit, heartfelt enthusiasm and authentic traditions painstakingly preserved, always easily outclass the Chinese propaganda troupes, winning the hearts of audiences in Europe and America. Dance troupes, individual artists, chanting monks and teaching lamas have, over the last thirty years, undoubtedly been the foremost ambassadors of Tibet, letting the world understand what a gentle and beautiful people the Tibetans are.

Now, however, if the Chinese government, with its huge resources, starts a new "cultural" offensive of this type, Tibetan cultural institutions worldwide must respond with an undiminished array of presentations of the authentic culture of Tibet. Tibet House is organizing in order to meet this challenge as best it can.

This fall we were delighted to add a **new position** to our staff, Director of Development, whose sole responsibility is the development of grant proposals and fundraising. Since its inception, Tibet House has focused on presenting programs to the public; often we have not taken the time to insure that our own long-term institutional needs are met. We are pleased to have attracted the very capable **Ms. Beata Tikos**, who came

to us from the **American Council of Learned Societies**, where she helped fund and managed large-scale exchange programs with East Asia and Eastern Europe. Ms. Tikos has a B.A. degree from **Smith College** and an M.I.A. degree from **Columbia University's School of International and Public Affairs**. Ms. Tikos has been involved with Tibetan culture for more than ten years. Working very closely with Tibet House Treasurer **Nena Thurman**, Ms. Tikos has already succeeded in securing for Tibet House a substantial grant from the **Henry R. Luce Foundation** to start a professionally organized archive of photographs of old Tibet.

We will keep you informed of other funding initiatives and would also welcome any of your own ideas, leads or suggestions.

The Second Annual Great Miracle Prayer Festival Benefit Concert is soon to take place at **Carnegie Hall** on February 10, 1994. **Edie Brickell, Allen Ginsberg, Phil Glass, Nawang Khechog, Natalie Merchant, the Roche Sisters, Paul Simon and the Drepung Loseling Monks** will come together at the **Tibetan New Year** to celebrate the undying beauty of Tibetan civilization, raising funds to support our staff and programs. Tickets are still available. Come and bring all your friends.

"**The Suffering Self**," a symposium between Buddhist and Western psychologists, will be held at the **New York Harvard Club** on April 9 and 10, following up on the highly successful **1992 Mind Science Program** which Tibet House held jointly with the **Mind/Body Institute at MIT** (resulting in the book of the name). Tibet House is co-sponsoring the event along with the **Metropolitan Center for Mental Health**, the **Metropolitan Institute for Training in Psychoanalytic Psychotherapy** and the **Columbia University Center for Buddhist Studies**. I will present a paper on the self and also give a humorous, somewhat autobiographical luncheon talk on "**Buddhist Identity: Coping with Modernity**." Please refer to page 6 for further information.

On April 26 and 27, Tibet House will co-sponsor with **Columbia University Center for Buddhist Studies** and the **Columbia University Religion Department** a two-day, private symposium between **His Holiness the Dalai Lama** and distinguished scientists and philosophers, entitled "**World Sciences in Dialogue: I**." A small, select audience of concerned professionals and patrons will attend this symposium. On April 26 at 7:30 pm, Tibet House and the **Tibet Fund** will host a "**Tribute to His Holiness**." Please call Tibet House for further details.

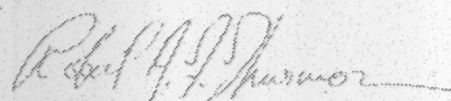
We have a new series of classes and lectures for this spring. I will also be speaking on **Basic Buddhism** at the **New York Open Center** on Wednesday evenings from February 2 (in the future we are hoping to regularly co-sponsor Tibet programs at the New York Open Center and at **Wainwright House**).

In early June, I will take the third **Tibet House Tour to Tibet**, leading a group of trekkers to the **Mt. Kailash** area to circumambulate the sacred "axis mundi" mountain.

In addition, we are in the process of formulating a proposal for the **Tibet House Museum**, based on a newly elaborated, post-modern "museum-without-walls" concept, in order to expand the effort to recover for the Tibetan people as much as possible of their sacred heritage. We are also developing new exhibition and educational programs, while slowly working towards our long-term conservation agenda. As I shall never tire of repeating, your continuing membership, support and creative assistance remain crucial to our survival and success. Please renew early, and get as many friends as possible to join the Tibet House family.

With all best wishes for a pleasant and prosperous New Year!

Sincerely yours,



Robert A. F. Thurman
President



Shalu Monastery, a destroyed library.

An urgent campaign
has been launched to
preserve centuries of
sublime artistry, of
monumental works
inspired by a unique inner
knowledge and under-
standing of the world,
that are at risk of totally
disappearing
today inside Tibet.



Tibetan Cultural Heritage The Eleventh Hour

This initiative began with a unique series of lectures entitled "Tibetan Cultural Heritage—The Eleventh Hour," which took place at the Villa Favorita in Lugano, Switzerland in October 1993 under the auspices of the ARCH (Art Restoration for Cultural Heritage) Foundation. Against the backdrop of the remarkable exhibit of Buddhist art "Lost Empire of the Silk Road," the lecture series concluded Tibetan Cultural Week, October 9-17, 1993, which included a rich variety of activities and presentations.

Public lectures were given by respected experts and scholars from around the world, often accompanied by extensive slide presentations demonstrating the scope and beauty of Tibetan art, as well as the present condition of the environment and the tragic destruction that has taken place in Tibet since the Chinese invasion in 1949.

The underlying purpose of the lecture series was to bring these scholars together to present their most up-to-date research in the field, and also to discuss the extremely serious problem of cultural degradation in Tibet and what they could do to help in this very delicate and volatile political situation. Anna Souza, Director of Tibet House, attended a number of private roundtable discussions and commented, "The great thing about this was that it was more than just talk: we actually hammered out the steps that need to be taken."

The campaign to save the Tibetan cultural heritage inside Tibet, ninety percent of which has been

destroyed or looted in the past forty years, will work closely with local Tibetan experts and existing academic and research institutions. Technical support will be offered, along with assistance in the areas of conservation, restoration, and museum and archival management. Projects in three major areas will be launched:

❖ **Conservation and protection of sites in urgent need of help.** A great number of sites are in critical need of repair and restoration inside Tibet. The five initial sites targeted are Yemar, Shalu Monastery and Drathang Monastery (all founded in the 11th century); Gongkar Chode Monastery (16th century); and Namseling Manor (14th century).

❖ **Training of Tibetan students and researchers** in modern techniques of conservation and restoration, art history, archaeology and museum studies. Grants will be sought to train Tibetans in Western universities and conservation centers.

❖ **The establishment of a national inventory to catalogue** all mobile objects in museums and monasteries in Tibet. The possibility of getting such a project attached to the Library of Tibet, which is currently developing a new archival system in coordination with the Library of Congress, is being investigated.

Dr. Heather Stoddard Karmay, of the Institut National de Langues et Civilisations Orientales in Paris, is in the process of setting up a foundation for this specific purpose. For further information, please contact her



Sera Monastery, a courtyard filled with broken statues and religious implements.

at 127 rue de Sevres, Paris 75006, France.

In the meantime, because of the immediacy of the situation the ARCH Foundation, which was established by Francesca von Habsburg in 1991, will serve as an umbrella organization. Anyone interested in becoming part of this important work is urged to send tax-deductible contributions earmarked "Tibet Conservation Project" to the ARCH Foundation, Villa Favorita, 6976 Lugano Castagnola, Switzerland.

Anna Souza says, "I am so happy to see this enormous undertaking finally taking shape. For me it's just the hope that my children will be able to go to Tibet some day and experience the continuity of an extraordinary ancient culture."



The Chonor House Cultural Centre, a branch of the Norbulingka Institute, the Tibetan exile community's new cultural institution, was inaugurated in March 1993. Chonor House is a handsome, three-story stone and brick building which stands among pines on a hill behind the Thekchen Choling temple in Dharmasala, India. Chonor House was designed by David Porter, a British architect, and contains twelve guest rooms, a large living room, dining room and reception area. Five of the guest rooms and the dining room are decorated with murals depicting scenes from Tibetan life, famous monuments, wildlife, mythical creatures, trees, flowers and characters from the Lhamo, the traditional Tibetan opera, painted by three young Tibetan artists in a unique blend of traditional and contemporary styles. All the furniture and decorations in Chonor House, including several beautiful traditional thangkas, were made by the Norbulingka craftsmen and their apprentices.

Chonor House was built by the Department of Religion and Culture. Once the initial costs are recouped, the funds generated from the various activities will be used to support the Centre for Learning and the Fund for Culture, which provide training in traditional Tibetan arts and crafts.

The facilities at Chonor House will be used to hold meetings, conferences and monthly lectures on Tibetan culture, closely linked to the activities of the Norbulingka Institute. Seminars on Tibetan culture with the participa-

tion of both foreign and Tibetan scholars, scientists and philosophers are planned. The house will also provide accommodation for special friends of Tibet and official guests of the Tibetan government in Dharmasala. Vegetarian meals, tea and cakes are offered throughout the day at the Chonor House restaurant. The attached showroom has cards, publications and charming gift items for sale.

Members of Chonor House have free access to classes held at the Norbulingka Institute and receive *Melong*, the newsletter of the Department of Religion and Culture, providing information on cultural activities and events. Members also have access to the facilities for accommodation and use of the premises and restaurant.

Membership Dues

Member: US \$50.00 per year
Special Member: US \$200.00 per year
Donor: US \$500.00 per year
Patron: US \$1000.00 per year

If you wish to become a member or obtain further information, please write **Pema Choedron**, Department of Religion and Culture, Gangchen Kyishong, Dharmasala 176215, H.P., India.



official plans for Lhasa 2000

Lhasa, once known as the Holy City of Tibet, the joyous destination of millions of pilgrims on the high plateau, is in the midst of a transformation that will change its face forever. In 1990, the Chinese government drafted detailed plans for the redevelopment of the capital city, the seat of centuries of secular and religious tradition. The new plans, scheduled for completion by the year 2000, hail the rebuilding of Lhasa as a "modern, socialist city," in which the Potala Palace and the Jokhang Temple, the only buildings not scheduled for destruction, will stand as isolated monuments to a disappearing civilization.

The Chinese part of Lhasa, which consists mainly of army barracks and concrete compounds, is already ten times larger than the original Tibetan city, has almost doubled in size during the last six years and will double again by the year 2000. The old city, with its distinctive, decorative architecture, has remained uniquely Tibetan amidst this continuing onslaught of cheerless Chinese modernization.

a village vanishes

Until the 1950s Lhasa consisted of two distinctive quarters separated by woods and marshes: a traditional village below the Potala Palace called Shol, and a cluster of old houses and

narrow alleyways around the Jokhang and Ramoche temples. The link between these two quarters was an old bridge of stone and wood called the Turquoise Roof Bridge, which now stands functionless between two tall concrete buildings. Shol became important in the 17th century, when the Tibetan government moved from Drepung Monastery into the Potala. The village housed government offices, a small prison and even a red-light district. The current inhabitants of Shol were notified in 1993 that many of their homes were scheduled to be cleared away. Villagers have been forced to move into new buildings north of the Potala, which are reported to be dark and dingy and to have developed cracks in the walls and ceilings in less than six months. Electricity is erratic and the water supply very poor. Few of the old buildings in Shol are to be incorporated into the ongoing restoration project centered on the Potala Palace.

the Barkhor the inner core of Lhasa

The oldest part of the city, located one-and-a-half miles southeast of the palace, dates back to the 7th century, a time when most Tibetans were living in tents. The Jokhang Temple was built in 641, and a circumambulation path was established clockwise around it. The route came to be known as the Barkhor, around which a city of timber, stone and bricks

The Destruction of Old Lhasa

was built over the next several hundred years in a style that remained virtually unchanged until the last decade. This location, including the temple and the Barkhor, is Tibet's most important pilgrimage site, and has also become the cultural and religious focal point for millions of Tibetans in Tibet and in exile.

Along the Barkhor, market stalls offer carpets and brocades, Tibetan clothing, household items, incense and pictures of the Dalai Lama. Pilgrims hum their prayers, beggars ask for alms, nuns and monks collect money for the rebuilding of their monasteries, and soothsayers await customers beneath big sun umbrellas. The open spaces next to the Jokhang Temple are used for religious ceremonies and performances of drama and music. Amidst all the Chinese garrisons, shops, restaurants and bars, the Barkhor remains the lone place in Lhasa where the Capital's traditional lifestyle has changed little in the past millennium.

Today, a big Chinese department store stands along the inner line of the Barkhor walk, following the demolition of several large buildings since last summer. This marks the final encroachment of alien construction into the last homogeneous area of classical Tibetan urban architecture. The city planners aim to emphasize the bazaar aspect of the Barkhor and turn it into a modern shopping street. It has been reported that a recent survey of the current shops revealed that out of the 12,827, only 300, or 2.3%, are owned by Tibetans.

Tibetans living in the Barkhor have been told to vacate their homes for the period of reconstruction. Only families with a member working in Chinese offices have been given alternative housing. The new houses in the Barkhor are much smaller and of poorer quality. Like in Shol, many historical monuments are being

pulled down.

historic house falls

A huge building torn down this April to make way for the department store was the Surkhang House, built by the Surkhang family, which gained prominence under the 5th Dalai Lama in the 17th century. At that time they began to construct the large residence at the southeastern corner of the Barkhor, which probably accounts for the name Surkhang, meaning "corner house."

Members of the Surkhang family, who escaped into exile in 1959, regard the recent demolition as a very sad loss of Tibetan culture. "Those old houses proved that already 400 years ago our workmanship reached a very high standard. Few new houses can match the quality and beauty of design of our Tibetan old houses. And the new houses are not in Tibetan style," said Mrs. Deyki Lhaze Surkhang in June upon hearing that the ancient family residence had been destroyed.

Buildings like the Surkhang house were built to last, following the main principle of Tibetan architecture: to adapt visually and practically to the surroundings. The replacements, however, are of concrete with thin walls. The city planners boast "building with local characteristics," but this means little more than giving the finished house a Tibetan-style paint job. Western construction specialists published a report in 1990 questioning the decision to demolish rather than repair the existing structures.

new buildings unsuited to climate

Flaws in recent construction and planning include walls and ceilings with insufficient insulation, a new sewage system reported to be a health hazard, limited access to water, and the lack of traditional fireplaces, forcing residents to cook with imported kerosene instead of local fuels such as yak dung. And the traditional "battered wall" technique, the most characteristic aspect of Tibetan architecture, has been completely overlooked. In Shigatse, Tibet's second largest city, new houses are constructed according to traditional

design, using traditional materials including wood. It is unclear how the smaller city can afford this luxury not permitted in the historic old center of the Capital.

Even Chinese architects have expressed concern. Professor Guan Zhaolyie of the Department of Architecture at Qinghua University wrote that "...the design of the new urban area leaves much to be desired... in building the new Lhasa, the designers should always keep in mind its unique cultural background. There is only one Lhasa in this world. It is a paramount duty for the architects to preserve the flavor of Lhasa and make it last forever."

what should be done?

A United Nations Development Program (UNDP) report from 1990 called "Tourism Planning and Training for Tibet" offers critical suggestions to Lhasa's municipal planners, proposing that the Barkhor and the village of Shol be declared conservation areas with protective measures imposed and the emphasis on improving existing buildings.

Max Martin and Andrew Anders, the authors of a report printed in Berlin entitled "The Final Demolition of Lhasa," appeal to UNESCO to mediate a cooperative effort between international specialists in the preservation of old buildings and the Chinese authorities, with the following objectives:

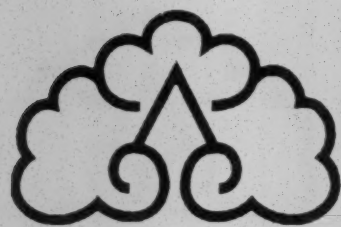
1. All demolition of traditional houses in Lhasa should be immediately halted.
2. A detailed survey of the remaining buildings including their age, condition, significance and architectural features should be compiled.
3. A long-term project should see the reconstruction of the immediate Barkhor neighborhood and Shol village.

If such measures are not taken quickly, the world can only mourn the tragic loss of one of its great spiritual centers, the very heart of Old Lhasa.

Concerned individuals are urged to send letters requesting immediate action to the following people: Dr. von Drost, Director, World Heritage Center, UNESCO, Place de Fontenoy, Paris 75007, and Dr. A. Tonello, Programs Officer at the World Heritage Center.

Surkhang House being demolished, August 1993. Photo: Sonam Zoksang





Programs



Bather on Kyichu River, a painting by Losang Gyatso, will be on exhibit at Gallery Otero, Montreal, Quebec. Details on page 7.

Wednesdays, April 20-June 1, 7-9 pm.

Written & Spoken Tibetan

7-week course in written and spoken Tibetan. This course uses a comprehensive approach in teaching adult students the basic skills to communicate with ease in a Tibetan-speaking environment and also covers the major elements of Tibetan grammar and syntax. The lessons focus on developing basic speaking, reading and writing skills.

Classes of 6-8 students meet once a week for 2 hours. The course is structured to accommodate both beginner and intermediate level students. The course will be taught by **Lama Pema Wangdak**, who is the resident teacher at Palden Sakya Center of New York City and Woodstock, and director of Vikramasila Foundation. Lama Pema has been teaching Tibetan Buddhist studies and meditation for the past eleven years in North America and has lectured at numerous universities, colleges, schools and religious organizations. To register call (212) 213-5592.

Course fee: \$140.00

LECTURES

The Feminine Principle in Buddhism

*Tibet House and the New York Dzogchen Community are delighted to continue with Series II of the lectures entitled **The Feminine Principle in Buddhism**. Series I included lectures by **Sakya Jetsunma Chime Luding, Matthew Kapstein and Bonnie Myotai Treace**. We invite you again to discussions led by a dynamic and eclectic group of scholars and practitioners who will discuss a topic of their choice on the above theme.*

Pre-registration is a **MUST**. To register and for further information, please call Tibet House at (212) 213-5592.

Wednesday, January 19, 7:00 pm.

Robert A.F. Thurman The Feminine Principle in Buddhism.

Robert Thurman, Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies and Chair of the Religion Department of Columbia University, the first endowed chair in Indo-Tibetan Buddhist Studies in America, has been a student of Tibet and Tibetan Buddhism for almost thirty years and is President of Tibet House. Dr. Thurman has written a number of books, both scholarly and popular, and has lectured widely all over the world. Professor Thurman's most recent publication is *The Tibetan Book of the Dead: The Natural Liberation Through Understanding in the Between*, Bantam Publications, New York 1993.

Thursday, March 3, 7:00 pm.

Rita Gross Feminism & the Feminine Principle

Professor Gross, who teaches at the University of Wisconsin, founded the Women and Religion section of the American Academy of Religion and served as its program chair for five years. She has written many articles and essays on a wide variety of topics pertaining to women and religion and is author of *Buddhism After Patriarchy: A Feminist History, Analysis and Reconstruction of Buddhism*, which was published by SUNY Press in 1992.

She is currently writing a textbook on religious studies for basic women's studies courses titled *Feminism and Religious Studies: Transformation of a Discipline*. Dr. Gross is a meditation teacher and a director of Shambala Training, a weekend meditation program for people who may not be able to participate in more traditional meditation intensives.

Friday, April 1, 7:00 pm.

Miranda Shaw Female Founders of Tibetan Buddhist Practices

Dr. Shaw is Associate Professor of Religion at Richmond University. Professor Shaw's lecture will focus on the lives and teachings of some of the great female founders of Buddhist practices. The talk will examine practices introduced by enlightened women in India that became an integral part of the living tradition of Tibetan Buddhism as it has continued to the present day.

Tuesday, May 3, 7:00 pm.

Judith Lief The Feminine within the Tibetan Buddhist Tradition

Judith Lief is a senior student of the late Chogyam Trungpa. For nine years she was the president of the Naropa Institute, the first accredited Buddhist-inspired college in the Western world, where she taught extensively on various topics pertaining to Tibetan Buddhism. Currently, Mrs. Lief is an editor for the *Ocean of Dharma* series at Shambhala Publications.

Wednesday, June 1, 7:00 pm.

Tsultrim Allione Power Places in Central Tibet

In this slide lecture, Tsultrim will take us to some of the sacred power places of Tibet. We will meet the demons of hope and fear as we strive to reach the Red Citadel of the copper colored mountain of Machig Lapdron, the great 11th-century Tibetan woman teacher and principal exemplar of the meditation practice known as Chod. Next we will go to the ancient cemetery of Drigung Dundro, a power place for the disposal of the dead. Near Drigung is Shotoro Terdrom, with its towering mountains of limestone and schist, medicinal hot springs, meditation caves, historical associations and power emanating from the yoginis and yogis who continue the Drigung tradition of solitary retreat.

Tsultrim Allione was ordained as a Buddhist nun by His Holiness the 16th Karmapa in Bodhgaya and served for three-and-a-half years as a Buddhist nun. She is currently the President of the New York Dzogchen Community, which was founded by Namkai Norbu Rinpoche.

CONFERENCE

Saturday & Sunday, April 9 & 10.

The Suffering Self: A Two-Day Dialogue Between Psychoanalysts & Buddhists

at the **Harvard Club**, 27 West 44th St., between 5th & 6th Avenues, New York City.

This conference, which is co-sponsored with the Metropolitan Center for Mental Health, the Metropolitan Institute in Psychoanalytic Psychotherapy and the Center for Buddhist Studies at Columbia University, will seek a deeper understanding between two of the great philosophies of mind: psychoanalysis and Buddhism. While Buddhism is an ancient tradition and practice and psychoanalysis is of the modern era, both address the essential issue of human suffering and how to alleviate it.

It is hoped that the four central topics selected for discussion—the Nature of Self, the Causes of Suffering, Healing the Suffering Self, and the Healer—will lessen the gap between Buddhism and psychoanalysis and set the stage for lively audience participation during the panel discussions.

REGISTRATION FEE for two-day admission including Saturday luncheon for residents, interns and graduate students \$125.00 others \$195.00. To register, please call (212) 340-1256.

OTHER LECTURES

Basic Buddhism Professor Robert Thurman

Wednesdays 7:45-9:45 pm.
February 2-March 2 (5 sessions)

This series is designed for the curious, the beginner in Buddhist practice, or the advanced Buddhist who wishes to re-examine fundamental concepts. The course will focus on some basic exercises of action and imagination, as well as meditation. Topics include: Buddha as peak of evolution; the teaching of karma and reincarnation; the Lives (Jataka) of the Buddha; Dharma; the ordinary workings and ultimate potential of the human mind; Sangha: the way of the Bodhisattva; evaluating our own paths; the miraculousness of the ordinary and new directions in American Buddhism.

All classes will be held at the **New York Open Center**, 83 Spring Street, New York City. To register call (212) 219-2527. \$100.00 members/ \$115.00 nonmembers (of the Open Center).

The Art of Dying, for the Sake of Living Professor Robert Thurman

Friday, February 18, 8:00 pm.

The **New York Open Center**, 83 Spring Street, New York City. To register call (212) 219-2527. \$10.00 members/ \$12.00 nonmembers. In this talk, Professor Thurman will examine the Natural Liberation—its "Great Perfection" philosophical approach, its scientific plausibility and its practical utility—to gain a new perspective on the meaning of life. He will be working with his recently released new translation titled **The Tibetan Book of the Dead: The Natural Liberation Through Understanding in the Between**.

The Art of Dying, for the Sake of Living Professor Robert Thurman

Saturday, February 19, 10:00 am-5:30 pm.

\$70.00 members/ \$80.00 nonmembers. Participants in this workshop will work with key passages in the main text, **The Natural Liberation of the Instincts**, and possibly with some new materials still not yet translated. Participants will also experiment with meditative exercises, bearing in mind the need for initiation to engage successfully in the more advanced practices, balanced with the need to develop some effective methods for American culture, when either facing death oneself or helping another with the transition. In preparation for the workshop it would be helpful to read through at least the main part of Dr. Thurman's translation, available in the Open Center bookstore.

Note: It is strongly recommended

that those attending this workshop attend the Friday evening lecture.

Monday, May 2, 6:30-8:00 pm. Introduction to Tibetan Medicine Eliot Tokar

Based on the centuries-old Buddhist study of the mind and directly influenced by the ancient medical science of India, Greece, and China, Tibetan medicine offers a unique understanding of healing from a spiritual and ecological perspective. This lecture will serve as an introduction to the meaning and practice of Tibetan medicine.

Eliot Tokar has been a student of Tibetan medicine since 1983, under Dr. Yeshi Dhonden, and Dr. Trogawa Rinpoche. He also has training in Chinese medicine, Macrobiotics and their related therapies and maintains a practice in New York City.

This lecture is co-sponsored with the Institute for Asian Studies. Admission: \$9.00 members/\$10.00 nonmembers (of the Institute for Asian Studies and Tibet House). Venue: **Lecture room, St. Peter's Church**, 54th St. & Lexington Avenue, New York City. To register, please call (212) 338-0159.

❖ FEBRUARY 2-MARCH 24, 1994

Mandala: A Circle of Tibetan Sacred Arts in the Diaspora

Lectures, films, exhibition of sand painting, and a performance of sacred music and dance. **Austin Arts Center**, Trinity College, Hartford, CT. For additional information, please call Ellison Findly at (203) 297-2477.

❖ **FEBRUARY 2-18**
A documentary video series focusing on historical and thematic issues in contemporary Tibetan culture. Each viewing session will take place at 7:00 pm, in Room 320 of the Austin Arts Center.

❖ **TUESDAY, FEBRUARY 1**
"Compassion in Exile"

❖ **TUESDAY, FEBRUARY 8**
"The Future of Tibet" & "Tibet in Exile"

❖ **TUESDAY, FEBRUARY 15**
"Reincarnation of Khensur Rinpoche" & "A Song for Tibet"

❖ **MONDAY, FEBRUARY 28, 4-6pm.**
Reception for **Ven. Lobsang Samten**. Widener Gallery.

❖ **MARCH 1-24**
Construction of **Avalokiteshvara Mandala** commences. Tuesday-Saturday, the **Ven. Lobsang Samten** will work on the mandala from 10:00 am-4:00 pm.

❖ **WEDNESDAY, MARCH 2, 12-1:15pm.**
Introduction to the Tibetan mandala by **Professor Janet Gyatso**, Amherst College. Reese Room, Smith House.

❖ **TUESDAY, MARCH 8, 8:00 pm.**
"The Mystic Realm: The Mandala in Buddhist Art," a slide lecture by **Professor Marilyn Rhie** of Smith College, Room 320. Reception to follow the lecture.

❖ **SATURDAY, MARCH 12, 12-4 pm.**
"A Day in Tibet," a Tibetan bazaar featuring merchants, arts and crafts demonstrations, small concerts, dance performances and informal talks at the Mather Campus Center.

❖ **SATURDAY, MARCH 12, 8:00 pm.**
"The Mystical Arts of Tibet: Sacred Music, Sacred Dances for World Harmony" Performances by monks of the **Drepung Loseling Monastery** in the Goodwin Theater. General admission \$8.00, Seniors and students \$5.00. Call (207) 297-2199 for reservations.

❖ **WEDNESDAY, MARCH 16, 12-1:15pm.**
Lecture on Buddhist nuns and laywomen in the Tibetan tradition by **Professor Jan Willis** in the Goodwin Theater. Reception after the lecture.

❖ **TUESDAY, MARCH 22, 8:00 pm**
"Impermanence and Freedom in the Tibetan Aesthetic" by **Professor Robert Thurman** in the Goodwin Theater. Reception after the lecture.

❖ **THURSDAY, MARCH 24, 2:00 pm.**
Dismantling Ceremony of **Avalokiteshvara Mandala**. The ceremony begins with the sweeping away of the mandala in Widener Gallery and concludes with casting of the sand into the Connecticut River.

PERFORMING ARTS

Tibetan Sacred Music, Sacred Dance for World Harmony

The performing arts tour of sacred music and dance by the Drepung Loseling monks which began in 1993, will continue until September 1994. This tour is co-sponsored by Tibet House, the Jefferson Tibetan Society in Charlottesville, VA, and the Losel Shedrupling in Atlanta. The national coordinator of the tour is Sandy R. Newhouse and the tour director is Glenn H. Mullin.

Performances are scheduled in the cities listed below:

Feb. 15-19	Memphis, TN.
Feb. 20-23	Nashville, TN.
Feb. 25-28	New Orleans, LA.
March 12	Hartford, CT.
March 22-26	Asheville, NC.
April 2	Virginia Beach, VA.
April 10-16	Charlottesville, VA.

Other venues include Hawaii; Minneapolis; Grand Rapids, Michigan, and Tulsa, Oklahoma. For further information, please contact Sandy Newhouse at Jefferson Tibetan Society, 1214 Bellevue Avenue, Charlottesville, VA 22901. Tel: (804) 293-3737.

The Cyindi Lee Dance Company

The Cyindi Lee Dance Company will be presenting its 1994 season, **Some Dharma Dances**, at St. Mark's Church in the Bowery, Second Avenue and 10th Street, June 2-5. Lee, whose career spans

more than a decade, joins forces with a number of artists for this evening of new work. Most notably, the Company will perform **The Beat Suite**, a full-length collaboration with renowned poet Allen Ginsberg. They are also working with award-winning photographer Lynn Davis for the premiere of **Monkey Mind**. Lee is committed to making dance which balances the highest level of aesthetic sophistication with a accessibility to a wide audience through images which engage the viewer on a playful, visceral level. Her work stretches elastically between contemporary dance idioms, often drawing on Yoga and Zen for inspiration. For additional information, please contact Aaron Landsman of Type F Management at (212) 727-1099.

VISUAL ARTS

CANADA

Contemporary Tibetan Art:

An exhibition of Tibet-inspired contemporary lay art.

Gallery Obero, Montreal, Quebec

May 28-June 19, 1994

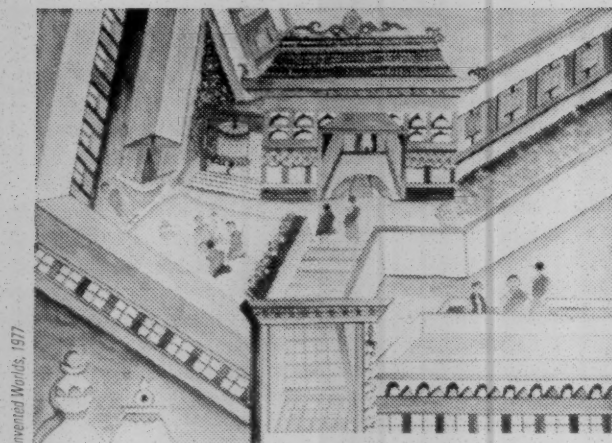
An exhibition of contemporary Tibetan art will be presented in Montreal at Gallery Obero from May 28-June 29, 1994. The exhibit, which has been compiled by the Canada Tibet Committee, aims to present Tibetan artistic culture as a living and evolving tradition. In spite of the cultural destruction in Tibet due to the Chinese occupation, the unique personality of Tibetan art has survived and evolved in reflection of today's world.

The exhibit is centered around the **Ladakh Children's Art Show**, which features paintings by children of the Choglamsar settlement in Ladakh. These paintings have been exhibited in Calgary, Banff, Vancouver, Victoria and Chicoutimi, and depict environmental themes. They are accompanied by photos of the children at work.

Exhibited with the children's art will be paintings by other artists inspired by Tibetan themes. **Losang Gyatso** of New York paints abstract canvases based on traditional weaving designs. Quebec artist **Elise Seguin** uses Tibetan mineral colors to paint Himalayan scenes. A special addition to the show will be photographs by **Sonam Zoksang**, who recently visited Tibet.

Entertainment will be provided at the opening and on specified evenings by the **Tibetan Cultural Association** dance group, featuring opera master **Phurbu Tsering**.

The exhibit will benefit the Ladakh Solar Energy Project and the Canada Tibet Committee. For further information, please call Carol Samdup at (514) 487-0665.



Invented Worlds, 1977

PROFILE:

artist in exile

Lodoy Sangpo

Lodoy Sangpo was born in 1962 in a village near Kyirong in south central Tibet. When he was seven years old he fled China's Cultural Revolution with his family, escaping to a Tibetan refugee settlement in Bridim, Nepal. There his family supplemented their meager income from herding livestock by weaving and basketmaking. Lodoy attended the Shamey Wangphel Middle School for young refugees, and it was here that he first began to draw and paint at the age of thirteen. One of Lodoy's first assignments was to draw a picture of his village and write a description to accompany it. Lodoy had never before had any real opportunity to draw, since paper and crayons were unheard of treasures in Bridim but the precocious sophistication of his drawings was evident to his English teacher, David Brown, a volunteer from Old Saybrook, Connecticut. Brown encouraged Lodoy with other assignments, charging the young teenager to illustrate his dreams and made-up stories in watercolors. Lodoy received no further training in painting, but continued to develop and refine his technique and style on his own.

After graduating from middle school, Lodoy moved to Kathmandu to attend high school. He continued to paint in his spare time, now expanding his subject matter to include scenes of modern urban life in Nepal, from hydroelectric power plants to Western tourists trekking in the Himalayas. He also continued to paint scenes of his remembered childhood in Tibet and Nepal, showing farmers in the fields, weavers and potters working, monks in their monasteries, and whole villages dancing in celebration of the New Year festival.

Lodoy Sangpo's talent and dedication have earned him some unusual distinctions. His first work for Brown appeared in a book on the psychology of art as an example of the sophisticated complexity sometimes attained by untutored children in their first drawings (Ellen Winner, *Invented Worlds: the Psychology of the Arts*, Harvard, 1982). In 1980, Lodoy's work represented Nepal in an international exhibition of children's art held by UNICEF in conjunction with the Winter Olympics in Lake Placid, New York. Nepal was the only country to be represented by two entries in this exhibition, and both were paintings by Lodoy.

Lodoy Sangpo currently lives in San Francisco, where he continues to paint. The most recent exhibitions of his work were at the Mansfield Freeman Center for East Asian Studies at Wesleyan University in Connecticut and at Clark University in Massachusetts, both held during 1991.

Tibetan Artists & Craftsmen in the United States

In the last few years, many Tibetan artists and craftsmen have come to live in this country from India and Nepal, the majority as members of the Tibetan U.S. Resettlement Project. As part of our effort to inform our readers, including members of various Tibetan communities, about these emerging talents, we will feature an artist profile in this and future issues of the Tibet House Drum. In this issue we would like to introduce Lodoy Sangpo, an artist who was resettled in San Francisco last year.

If you know of artists in your local Tibetan community who would like to share information about themselves or a special project, please contact us with written information.



Tibetan Village

Tibetan Performing Artists Study & Teach in the US

Three Tibetan performing artists living in the United States have recently completed their first semester at Middlebury College in Vermont.

Yonten Choephel, Sonam Phuntsok and Ngawang Choephel are studying Western performance and production methods during the 1993-1994 academic year. Yonten Choephel is studying scenic, lighting and sound design to improve the audio and visual quality of Tibetan productions. Sonam Phuntsok is focusing on performance techniques, which he will use to develop classes at TIPA to improve the performer's physical instrument. Ngawang Choephel is studying piano and music theory along with Western composition methods, to expand the scope of Tibetan music.

David Golan, a graduate student at the University of Colorado at Boulder, is currently researching a dissertation on the Tibetan Institute of Performing Arts. David believes that the performing arts offer ethnog-

raphers an alternative source for studying Tibetan culture at a time when extensive fieldwork in Tibet is hindered by travel restrictions and by the suppression of minority identities under Chinese rule. David says, "Performing arts are one aspect of Tibetan culture which can follow people into exile."

Yonten, Sonam and Ngawang were in New York City during their Christmas break to conduct a series of workshops for members of the Cholsam Dance Group, the local New York performing arts group. The three artists will continue their Workshop Tour in early summer, with each one traveling to two communities to share their expertise with local Tibetans before uniting again in Ithaca. Their schedule will be as follows:

Yonten

May 30-June 6 **Seattle, Washington**
June 6-June 13 **Boise, Idaho**
June 13-June 20 **Ithaca, New York**

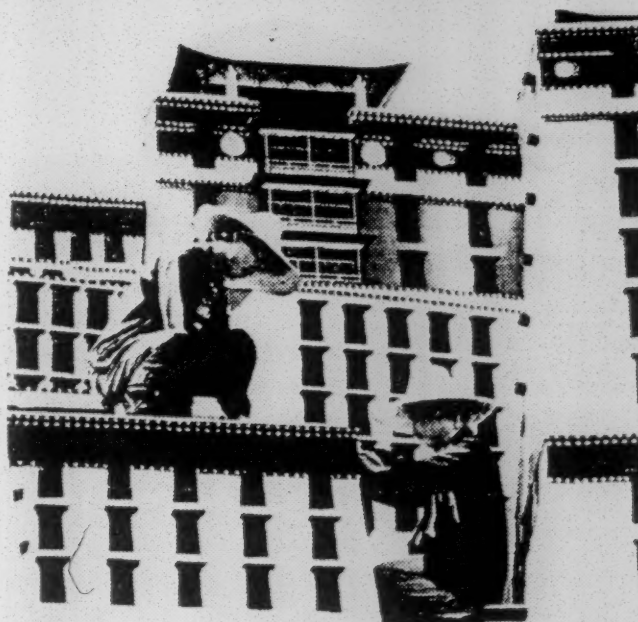
Sonam

May 30-June 6 **Boulder, Colorado**
June 6-June 13 **Utah**
June 13-June 20 **Ithaca, New York**

Ngawang

May 30-June 6 **Chicago, Illinois**
June 6-June 13 **Minnesota**
June 13-June 20 **Ithaca, New York**

This tour is made possible by a grant from the Threshold Foundation and is co-sponsored by Tibet House and the Tibet Fund. For further information, please call (212) 213 5592.



Tibetans Protest Potala Palace in "Splendid China" Theme Park

Splendid China, a joint venture between American Eastern International of Los Angeles and China Travel Service (owned by the government of the Peoples Republic of China) arrived in central Florida this winter. Situated only two miles from Walt Disney World, Splendid China is a \$100 million theme park replicating China's most outstanding tourist attractions. Included is a proud presentation of "Tibet's Potala Palace." Park literature boasts, "This striking and imposing reproduction of the former home of the Dalai Lama, and the seat of his government and religion, is one of the visual highlights of Splendid China. As it does in its original setting, the Palace sits high on the side of a mountain, projecting its majesty and grandeur like a beacon."

The International Campaign for Tibet has launched a protest with the goal of having the Potala Palace and all references to Tibet removed from Splendid China. ICT points out that nearly half of the sixty exhibits are idyllic scenes of minority and religious sites that are still suppressed under Communist Party regulations that do not permit a return to their original functions. Lodi Gyari, President of ICT states, "Splendid China is part of a campaign by China to show off its happy natives to the world - by rewriting and whitewashing our history. The depiction of Tibetans in this sort of exhibit is offensive and we are shocked that it

is opening on American soil."

A coalition of Tibetans, American friends and a lone representative from Inner Mongolia expressed their outrage in a silent protest at the main entrance of the Chinese park in Florida beginning on the opening day, December 19, 1993. The next day, two monks from Namgyal Monastery, which was formerly housed in the Potala, and an abbot of Drepung Monastery led a group into the park to stage the final protest directly in front of the Potala model. The three monks wept to see one of the most sacred spots of Buddhism reduced to a mere tourist attraction. "Tibetan monk Nawang Chojor lived in the Potala for more than ten years until the 1959 uprising, during which the Potala served as a bastion of Tibetan resistance until the 'rebels' were forced out by the People's Liberation Army. He says, "This is an attempt to destroy our history." Thubten Samphel of the Office of Tibet in New York City participated in the quiet and dignified Tibetan protest. He explained, "It's a Chinese attempt to beautify what is ugly in China. We feel that the tourists should be educated about China."

According to Lodi Gyari, "Americans who consider going to Splendid China should realize that if they do so, they will be participating in a propaganda exercise." Anyone who wishes additional information should contact the International Campaign for Tibet at (202)628-4123.





Wisdom & Compassion Exhibit Remembered

The London Financial Times, in a special arts section celebrating the New Year on January 2, congratulated the *Wisdom and Compassion* exhibition shown at the Royal Academy of Arts in September-December of 1992. Patricia Morison, writing on "what people really wanted to go and see during the year," stated the following:

"One exceptional show which might have seemed rather difficult, Wisdom and Compassion: Sacred Art of Tibet, had 147,000 visitors, more than Sickert (136,000) and not far off the National Gallery's biggest success, Edvard Munch (162,000)."

U.S. Dzogchen Community Purchases Facility

The U.S. Dzogchen Community has announced the purchase of a former grammar school in Conway, Massachusetts to serve as a North American base for many of Chogyal Namkhai Norbu Rinpoche's programs currently based in Italy. Among the activities to be housed in the Conway facility will be the Shang-Shung Institute, a publishing and Tibetan cultural preservation organization, the Association for International Solidarity (A.S.I.A.), which is dedicated to helping Tibetans both inside and outside Tibet through building schools and medical facilities, and *"The Mirror,"* an English-language newspaper for the International Dzogchen Community.

The school will be the focal point for Dzogchen Community activities including retreats and regular practice events. In the future, masters and scholars will be invited to teach courses on medicine, astrology, philosophy and religion, as well as art, music, dance, thangka painting and Tibetan language instruction.

For further information, please contact the Dzogchen Community at (413) 625-6378 or John LaFrance at (609) 795-3678.

Meditate with the Dalai Lama for Tibet

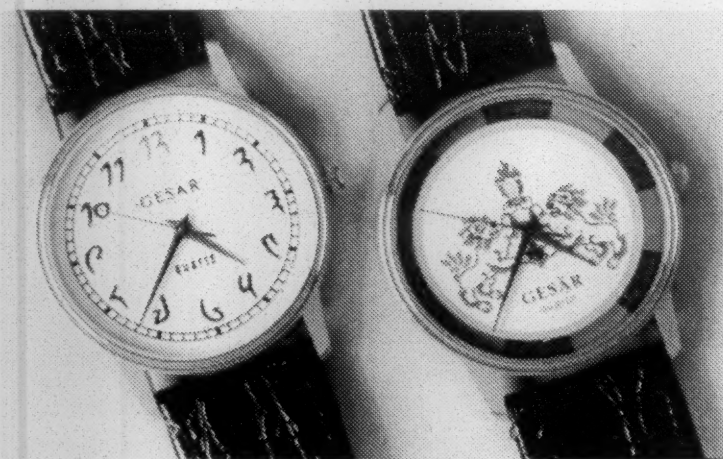
Tenzin Geyche Tethong, Secretary to His Holiness the Dalai Lama, has announced that His Holiness will set aside a 15-minute period of meditation and prayer for peace and freedom for Tibet on Tuesday, March 8, 1994 from 9:00 to 9:15 am. Eastern Standard Time.

Monks, nuns and spiritual practitioners of all traditions around the globe are invited to join His Holiness for this special appeal, which was suggested by Ms. Marianne Baillieu of Australia after a very moving journey to Tibet. Marianne says, "The power of the mind is incredible—especially when all thoughts are tuned in together at the same time, focusing on peace."

It's Time for Tibet

Introducing **GESAR** watches, named after the legendary warrior king of Tibet who conquered the forces of evil. Now you can tell time with **GESAR NUMERAL**, a classic design with a white dial and black Tibetan numerals, or **GESAR FLAG**, a beautiful five-color circular interpretation of the Tibetan national flag. The watches have accurate Japanese quartz movements (battery included) and leather straps. Each watch costs \$45.00, plus \$3.50 for shipping and handling. Please specify style and quantity, with check or money order payable to L. Gyatso. For international orders, please make payments with an international money order, adding \$8.00 for shipping. 10% of all sales made through the **Tibet House Drum** will be contributed to Tibet House, so mark your order accordingly!

Mail orders to: L. Gyatso, 514 East 11th Street, Apt. 3F, New York, NY 10009.



Wisdom & Compassion: The Sacred Art of Tibet

CATALOGUE...

A special softcover edition of this landmark volume is available only through **Potala Publications**. \$40.00 (plus \$5.00 shipping and handling). Hardcover edition: \$60.00 (plus s&h). Written by **Marilyn Rhie and Robert Thurman**, with 278 illustrations, photos by **John Taylor**.

Choyang

Special 348-page Year of Tibet issue and Choyang #5 are available through **Potala Publications** at 241 E. 32 St. in New York City. (212) 213 5010.

The Year of Tibet issue includes articles on Tibetan Buddhism; history and politics, environment, arts and culture. \$27.00 (plus \$5.00 s&h) **Choyang #5** includes articles on the environment: *Sacred Sites of Tibet*; science: *Inside the Mind and Brain*; history and politics: *The Tibetan Women's Uprising*, *Buddhism in Russia*; architecture: *Symbolism and Ritual in Tibetan Architecture*; arts and culture: *Precious Jewels of Tibet*, *Ocean of Sound*, *Tibetan Clay Sculpture & the Construction of Colossal Statues*. \$17.90 (plus \$5.00 s&h)

A Letter from His Holiness the Dalai Lama

I am happy to learn that four Tibetans have, on their own initiative, founded the AMNYE MACHEN INSTITUTE. It is vital that such an institute should be formed in order that Tibetans study their own historical, literary, intellectual, cultural and social problems in a systematic and scientific manner. Beyond just considerations of academics, such an effort will most certainly assist Tibetan society in its progress towards democracy and in understanding and confronting the challenges of the present and the future. The Institute's proposed programmes to inform and educate the Tibetan public, and make available to it the literary heritage and scientific knowledge of the world, and also tremendously welcome. So too is the programme on Women's Studies. These have long been areas of great concern to me. I am particularly encouraged to know that the Institute is focusing its main attention and efforts on the lay and humanist aspects of Tibetan culture and thinking. It is my hope that the efforts of the AMNYE MACHEN INSTITUTE to bring about a Tibetan renaissance will eventually bear fruit. I would like to ask all Tibetans and friends to assist in the realization of this commendable and consequential project.

July 16, 1992

The Tibet House Drum is delighted to announce a new cultural initiative made by young Tibetan artists, scholars and intellectuals in the community in exile. Named after an important northeastern mountain range and one of the oldest mountain deities in Tibet, the new Amnye Machen Institute in Dharamsala has a broad program to revitalize Tibetan culture, focusing particularly on its non-Buddhist and folk aspects. AMI's founding documents stress the urgent need for exiled Tibetans to connect with intellectual and artistic developments inside occupied Tibet, and for Tibetans to have access to the literature and scientific knowledge of the rest of the world. No western book, with the exception of the Bible, has ever been translated into Tibetan.

The Amnye Machen Institute seeks to address these imbalances and limitations in the intellectual, social and cultural life of the Tibetan people both inside and outside Tibet. The Institute will conduct studies into the history, society and politics of Tibet, while also investigating the external cultures and ideologies that have influenced Tibetan history. New horizons will be explored in Tibetan Studies, particularly in fields which have received little attention, such as Women's Studies and contemporary Tibetan literature and arts. The World Literature Translation Program will make works by Gandhi, Solzhenitsyn, Tagore, Steinbeck, Kipling and others available in Tibetan, as well as the American Declaration of Independence. The Occupied Tibet Studies and China Studies divisions will strengthen ongoing efforts to obtain accurate documentation on relations between China and Tibet. And the Democracy and Peace Studies, as well as the Environmental Studies, will prove vital to the future of the Tibetan people and their aspirations. AMI will provide creative outlets for independent Tibetan writers, academics, poets, artists and musicians.

A New Tibetan Center for Advanced Studies

Several journals will be published regularly, including the literary journal *Jang-zhon* ("Young Shoots") and the journal *Mang-tso* ("Democracy"), intended to raise political awareness. *A Journal of Tibetan Women's Studies* will bring modern feminist awareness to bear on the history of Tibet and the structure of Tibetan society.

The four founding directors of AMI are: Tashi Tsering, senior research officer at the Library of Tibetan Works and Archives; Pema Bhum, a leading literary figure in Tibet; Lhasang Tsering, educator and activist, president of the TYC; and playwright, novelist and essayist Jamyang Norbu.

AMI's ambitious programs will organize and build on work already under way within the refugee community. His Holiness the Dalai Lama has given the Institute an inaugural donation, and the immediate benefit to the Tibetan communities, both under occupation and in exile, should encourage continuing support. Tibet House will be happy to assist Amnye Machen Institute as it gathers momentum and develops further specific plans. Anyone wishing to help can write to:

Amnye Machen
Tibetan Center for Advanced
Studies
Macleod Ganj 176219
Dharamsala, H.P., India





Becoming a Part of Tibet House

ATTENTION MEMBERS! We want to thank those of you that renewed your membership for making possible our expanding, worldwide efforts to preserve and support the culture of Tibet for future generations. If you have not yet renewed your membership in Tibet House, please take this opportunity to join us in our work. Your commitment can make a real difference!

Your membership is crucial for Tibet House to continue its efforts. You are invited to become a part of Tibet House and join the expanding, worldwide network of those working to save Tibetan culture for future generations. We urge you to renew your membership, and to invite others to participate in this important cause.

I would like to support **Tibet House** New York.

Here is my contribution of \$

Name

Address

City / State / Zip

Telephone

Services I can offer:

Is this a renewal?

Member: \$50

Student: \$35 (Includes full-time students, clergy, and senior citizens)

Benefactor: \$100-\$1,000

Friend: \$1,000+

Patron: \$3,000+

Angel: \$5,000+

Member & Student: Tibet House Newsletter + Compassion and the Individual + 10-15% discount on books & merchandise + Discount on lectures & workshops + Invitations to member events

Benefactor: All of the above + 15-30% discount on books & Merchandise + Invitation to VIP events & member events + Special seating at events

Friend, Patron & Angel: All of the above, PLUS Free products + 30-50% discount + Special VIP invitations + Free lectures and workshop admission

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